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ABSTRACT

Culture shock is discussed as it affects Americans who travel extensively abroad. Culture shock can lead to total withdrawal from the new culture or to increased awareness, personal growth, and the development of new cross cultural skills. Communication problems contribute to culture shock in the form of language barriers, nonverbal misunderstandings, stereotypes and preconceptions, the tendency to evaluate, and the high anxiety often inherent in intercultural communication. The stages of cultural adjustment include contact, culture shock, reintegration, and autonomy. Culture shock can be partially prevented by attempting to learn the language in advance of the trip and becoming aware of the cultural differences. Finally, after extensive travel, return shock can also occur. An extensive bibliography of information sources about travel abroad and other cultures is presented. (RW)

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1983

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Cultural Encounters of the Stimulating Kind: Personal Development through Culture Shock

Everyone who has lived in another culture or traveled extensively will recall incidents of culture shock. In my presentation I will analyze the various elements of culture shock as it affects Americans abroad; I will further discuss the major stumbling blocks in intercultural communication and reflect on return shock. The objective of my presentation is to minimize culture shock and to stimulate awareness and personal growth. I hope that participants of this session will acquire skills for effective intercultural communication and learn strategies that will help them cope, adjust, and enjoy. I am not addressing tourists who cover Europe in 17 days; rather, my discussion is meant for persons who intend to spend a considerable amount of time in a culture quite different from their own.

The problem of culture shock is well illustrated by the following statements from people who entered a new culture:

> "At first I felt as if this country was the best place in the world. But after a while, I began to feel as if they were all crooks."
>
> "I don't know what happened to me. I hadn't been in this place for more than three months when I had a compelling urge to return home. It wasn't just homesickness, which I expected to feel, but it was a kind of compulsion."
>
> "My anxiety about the country did not really have to do with the food. I developed what I now guess was a phobia about the place and my interaction with people. Back home, I was always outgoing, but in the new country, I hardly felt like leaving the compound. I was almost scared to death."

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Culture shock has traditionally been defined as a mental state that varies in severity and duration depending on the individual and the circumstances. To be sure, it can be experienced within our own culture (divorce, retirement, change of occupation, etc.) but it happens most often in cross-

cultural encounters where social, psychological and cultural differences are most distinct. When you leave the familiar comfortable environment of your own culture and are confronted with a new setting where you encounter "strange" people who speak a "weird" language, have "funny" customs and "odd" values, you may feel very uncomfortable and experience periods of frustration, anger, anxiety, alienation, and depression. These emotional conditions may be accompanied by sleeplessness, headaches, an upset stomach, an excessive concern over cleanliness and health, fear of being cheated, robbed or injured, and feelings of helplessness. It seems as if everybody is watching you and is criticizing all your actions and you feel uneasy and alone.

Many things annoy you: You may ask yourself countless questions but you may not find the right answers. You look for familiar faces, someone who can speak English, an American newspaper, a McDonald's, or anything that reminds you of home. For some people, culture shock leads to total withdrawal and a hasty return home. For most people, culture shock results in increased awareness and personal growth because it challenges the sojourner to develop new communication skills that enrich his life.

Several experts in the field of intercultural communication believe that some degree of culture shock is inevitable and even necessary for better adjustment. However, the shock should not change your intercultural encounter to a total disaster. Therefore, I would like to offer a few suggestions on how to combat culture shock and to make the experience constructive and enjoyable. I realize that general advice on how to deal with the problems is quite dangerous since every situation is personal and culture shock is often more psychological than cultural. Instead of giving a list of "Do's and Don'ts", Margaret Mead suggests sensitizing persons to the kind of things that need to be taken into account. Set answers often blind the observer and develop behavior and attitude stereotypes that are detrimental

to effective communication.

One way to gain insight and to reach an improved state of awareness and sensitivity is to examine a number of variables in communication that seem to be major stumbling blocks. Among the causes for communication breakdown across cultural boundaries are: 1) language problems, 2) nonverbal misunderstanding, 3) preconceptions and stereotypes, 4) the tendency to evaluate, and 5) the high anxiety that often exists in intercultural communication.

An American businessman in Japan. Mr. Robert Jones was informed by his supervisor that he was transferred to Japan because one of the company's representatives had become ill. Mr. Jones has to begin his work in Tokyo in two weeks. He is looking forward to this challenging assignment which should last six months. Well-meaning friends had given him a copy of Robert Kohl's *Survival Kit for Overseas Living* but Mr. Jones believes he can do without that advice. After all, he has watched a few reruns of "Shogun" and believes that he can manage. On the plane he starts reading the list of Do's and Don'ts which his supervisor had given him. He now knows to bring his calling card, how long the first meeting should be, who gets invited to what, etc. Mr. Jones believes that he has nothing to worry about since another American in the Tokyo office will help him out.

Mr. Jones is not too disappointed that nobody meets him at Tokyo s Narita Airport and decides to take a taxi to the hotel. As it turns out, Mr. Jones and the taxi driver have great trouble communicating. Since street and building signs are rarely in anything but Japanese and since Japanese is also the language of the cab driver, a written communication is the only reliable link. Mr. Jones is lucky to find a Japanese who speaks English and can write out the name of the hotel and directions on how to get there. Mr. Jones is happy that he made it to the hotel without help from Americans.

The first two weeks in Japan turned out to be very exciting for him. In the initial contact with the Japanese culture Mr. Jones is still functionally integrated in his own culture and views his new environment from his own ethnocentrism. The contact stage is usually marked by the excitement and euphoria of the challenging experience. Very often, the foreign visitor is enchanted by the new culture and wishes that he had come earlier. In the contact phase, however, Mr. Jones is looking more at similarities between the two cultures than differences. To be sure, these similarities tend to become validations of his own cultural status, role, and identity and serve as reinforcement for the continuation of his own cultural behavior.

But then, all of a sudden, Mr. Jones felt uneasy about his new environment. He and his American co-worker had been invited to the home of a Japanese businessman. Mr. Jones had to rely totally on his friend who spoke Japanese and had told him "Do as I do and everything will be okay." That day Mr. Jones became confused and bewildered. The Japanese seemed to be playing some sort of game: all that ceremony and formality. And why didn't the hostess accept the gift he had brought her? Since his friend was talking to the host when he offered it to her he couldn't ask him what to do next and so he put the gift back in his pocket.

Dinner turned out to be a total disaster; he hardly touched the food. Since he could not understand the conversation he became quite bored and told his friend in strong language that he wanted to leave. The situation became quite embarrassing since the host understood English. That night Mr. Jones felt terrible because of his inability to communicate. He went to bed very tense and angry. "Why don't they speak English if they want to do business? Why in the world do they make all that fuss, bowing and bowing; that smile certainly gets on your nerves: I don't like them at all."

Culture shock is primarily a set of emotional reactions to the loss of

perceptual reinforcements from our own culture. Mr. Jones is going through the second stage of the transition which is marked by a period of confusion and disorientation. Now differences become increasingly noticeable as different behaviors, attitudes, and values intrude into his perceptual reality. Tension and frustration increase because Mr. Jones' own cultural understandings are no longer appropriate in the new culture and do not bring the expected results. Mr. Jones, who is tall and blond, experiences a growing sense of being different, isolated, and totally rejected. His cultural preparation to meet the new situational demands is inadequate, to say the least. Depression, alienation, confusion, and withdrawal give rise to disintegration of personality. Mr. Jones feels totally off balance: "either they are crazy, or I am!"

Mr. Jones is suffering from culture shock. The next morning in the office he gripes and scoffs at the Japanese. His co-worker listens to him very patiently; he has seen such behavior before and knows how to deal with it. He has been in Japan for six years and knows that four out of five foreign representatives in Japan do not complete their assignment. What will Mr. Jones do now?

There are four typical reactions to culture shock which have been called FIGHT, FLIGHT, FILTER, and FLEX. Many Americans adjust very quickly to a new culture while some go through maximum discomfort. The severity of the reactions depends on the person's ability to adjust. What could Mr. Jones do? He fights. He looks down on this new culture and acts ethnocentrically. By complaining he gets rid of some tension. "These Japanese are really weird. And that food they served! Raw fish! I wish I could have had a hamburger. And why can't they eat with fork and knife like the rest of the world? I don't want to have anything to do with them. That's it." Mr. Jones leaves the office; on his way to his room he buys a bottle of whiskey. He is so frustrated and depressed that he would like to go home immediately.

The third phase of the transition, the reintegration, is characterized by a strong rejection of the new culture. Similarities and differences are rejected through stereotyping, generalization, evaluation, and critical behavior and attitude. Mr. Jones is quite hostile to every new situation which does not make sense in his vocabulary of experience. More and more, he withdraws into the security of the familiar. Peter Adler says: "The exercise of negative feelings, however, can be a significant sign of healthy reconstruction in that there is a growing cultural awareness and an increasing ability to act on feelings. Rejection of the culture that causes negative feelings is more than a reactive behavior and becomes the basis for new intuitive, emotional, and cognitive experience. The reintegration phase of the transition may be a point of existential choice for the individual experiencing a broad spectrum of intense emotions. The individual . . . may regress to the superficial behaviors and responses of the contact phase or move closer to a resolution of the difficulties and frustrations being encountered." (p. 17)

The choice that Mr. Jones will make depends on the intensity of the experience, his resiliency, or the interpretation and guidance provided by others. A few days later Mr. Jones feels a little better. He took some time to reflect on his frustrations and now he realizes that he overreacted and things aren't so bad after all. His co-worker seems to like it in Japan and so Mr. Jones decides to ask for advice. He now finds out that he should observe the customs of the new culture with an open mind and consider them <u>another</u> way of life. Slowly Mr. Jones realizes that the problems he encountered were largely due to his own lack of understanding and his inability to communicate. With great curiosity he now tries Japanese food, some phrases of the language, even bowing--and he begins to enjoy his new environment.

The autonomy stage of the transition is marked by a rising sensitivity

and by the acquisition of both skill and understanding of the new culture. Mr. Jones is now relaxed and confident that he can survive and experience new situations. He has learned appropriate coping skills for his new environment and considers himself almost an expert on Japanese culture. After several weeks, Mr. Jones feels quite comfortable and secure; most things make sense now, and life becomes more and more predictable. Mr. Jones has overcome culture shock. His experience in Japan has changed from frustrating and devastating to enjoyable, exciting, and personally rewarding. Mr. Jones is now able to accept cultural differences, to undergo further transitions in life, and to grow by exploring the diversity of human beings.

What can we learn from Mr. Jones' experience? Americans are particularly prone to "being shocked by culture" because they often view themselves as being culture-free. Most Americans do not seem to realize that they, too, have a culture that teaches them certain values, attitudes, and behaviors. It is usually assumed that Americans can adjust to anything. Culture is often viewed as something that foreigners have. They are conditioned by their culture but Americans are not since they are practical, objective, and action-oriented. For many Americans the greatest shock may be the encounter with their own cultural heritage and the degree to which they are a product of it. In the encounter with the Japanese culture Mr. Jones has learned that no one culture is inherently better or worse than another; he has gained new experiential knowledge by coming to understand the roots of his own ethnocentrism and by gaining new perspectives and outlooks on the nature of culture.

Americans generally expect others to know English well but they do not make an effort to learn other languages or even simple phrases. In much of the world this attitude is resented and Americans are often labeled arrogant

and ignorant. Most people appreciate the effort and will help a foreigner who politely asks "Where is the hospital" or says, even in a broken way, "Excuse me, I'm lost. Please, help me." An honest attempt to speak just a little of that foreign language does a lot to lift the barriers between people and cultures.

However, getting along in a foreign country with a handful of phrases is not quite enough for the business manager, the exchange student or the scholar. Learning the language well before going abroad is the best way to avoid culture shock that arises from the inability to communicate. If there is no time to learn the language well, try to learn the survival phrases needed most in everyday situations. We should also acquaint ourselves with the culture: attitudes, beliefs, relations, hierarchies of status, role expectations, spatial relationships, and time concepts. Culture manifests itself both in patterns of thought and language and in forms of activity and behavior. Most of us are aware of language differences between cultural groups, but some of us may not be aware of differences in nonverbal behavior.

Communication is by no means confined to interaction which is solely verbal. Many messages are sent simultaneously during the course of an interaction. Most of these messages are conveyed through nonverbal form--hand gestures, facial expressions, (smiles, frowns, yawns) posture and stance, clothing and hair styles, walking behavior, interpersonal distance (Proxemics), touching, eye contact, architecture and interior design, artifacts such as lapel pins, jewelry, graphic symbols, parades, dances, paralanguage--speech rate, pitch, inflection, time symbolism--what is too late, too long or too short, importance of silence, etc. Environmental setting is important, too.

Nonverbal interaction is extremely important, and there is no dictionary to tell what something means. We can look up words but we cannot ask: You just smiled this way and moved your head that way: What does it mean? I

would like to give several examples from various cultures that will illustrate the differences in nonverbal behavior. Cultures differ widely from one another in the amount of emotional expression which is permitted. We speak of the reserve of the Englishman, the inscrutability of the Oriental, the imperturbability of the American Indian, and of the expressiveness of the Sicilian. I realize the danger of stereotyping, but to some degree these clichés correspond to an accepted cultural pattern. The Japanese smile is a law of etiquette and not necessarily a sign of joy or amusement. Shaking one's head does not mean NO in every culture.

Time: What is on time in one culture may be early or late in others. In Germany you are expected to be on time; however, if the Mexican plumber tells you mañana that may not mean tomorrow. In the U.S. time is money. Precision, timing and scheduling are very important. In Japan, for instance, you should not try to rush a business deal because it often takes a long time to reach agreement on all levels. To the Japanese company, the long-term welfare of its workers is much more important than money.

The best starting point for appreciating differences in cultural values is, of course, some understanding of our own values. At the same time we must acknowledge that often the best means of recognizing values in our own society is to become immersed in another culture--just as we understand characteristics of our own language through studying a foreign language. Much emphasis has been put on language learning as a linguistic code, a mental discipline for its own sake, or simply to fulfill a nasty requirement. Language lives only in the matrix of its culture, in its people, in everyday life, and not in books. John Condon has pointed out that the catalyst for culture shock is most often nonverbal; fortunately, the meaning of nonverbal messages can be learned in much the same way a language is learned.

A third stumbling block in intercultural communication is the presence

of stereotypes and preconceptions. The anxiety-prone human race uses stereotypes to reduce the threat of the unknown by making the world predictable. In a foreign land they increase our feeling of security but they also interfere with objective viewing. Unfortunately, stereotypes are not easy to overcome because many are firmly established as myths and often used to rationalize prejudices. They are further sustained by our tendency to perceive selectively only that information that fits into our world view.

A major source of misunderstanding between persons from differing cultures is the tendency to evaluate, to approve or disapprove statements and actions of others. It is so much easier than being tolerant and trying to understand the thoughts and values of the other culture. If we look at the behavior of others with an open mind or walk in their shoes, a midday siesta changes from just a "lazy habit" to a "pretty good idea"; we have to realize that the midday temperatures of over 100° Fahrenheit require some rest.

Another deterrent to understanding is ethnocentrism which is a tendency to view people by using our own group and our own culture as the standard for all judgment. We place ourselves at the center of the universe and rate all others accordingly. To be sure, all human beings consider their way of life, their culture as right and natural. We have learned to cherish our family, our traditions and values, our religion and beliefs; therefore, it is quite easy to dismiss different behavior as strange, weird or wrong. Ethnocentrism prevents a true understanding of the other person's feelings or actions. Instead of being tolerant, we attach a label of dumb, backwards, or fanatic. Cultural differences are most difficult to overcome when emotions and feelings cloud our perception and action and when we take an absolute position. This notion of cultural superiority has lead to a monocultural provincialism and ethnocentric arrogance that has made enemies for us in the world.

I had mentioned earlier that culture shock is to a great extent psychological. It is caused often through tensions and high anxiety arising from the uncertainty that a new culture unloads on the foreigner. An international student expresses that feeling well:

> During those several months after my arrival in the U.S.A., every day I came back from school exhausted. For, all the time, I strained every nerve in order to understand what the people were saying and make myself understood in my broken English. When I don't understand what American people are talking about and why they are laughing, I sometimes have to pretend to understand by smiling, even though I feel alienated, uneasy and tense.
>
> In addition to this, the difference in culture or customs, the way of thinking between two countries, produces more tension because we don't know how we should react to totally foreign customs or attitudes, and sometimes we can't guess how the people from another country react to my saying or behavior. We always have a fear somewhere in the bottom of our hearts that there are much more chances of breakdown in intercultural communication than in communication with our own fellow countrymen.

What advice can we give to exchange students, international volunteers, business men, military and diplomatic personnel, and others who are engaged in intercultural communication? Since all of the communication barriers mentioned are difficult to overcome, the only simple solution to the problem would be to advise everybody to stay home. This advice obviously is not acceptable. We do not have ten golden rules that will solve all the problems but we have a few ways around the obstacles.

Communication experts are continuing to offer new insights into the complex process of communication; educators and linguists are constantly improving methods of teaching and learning a second language; there are several books and articles that help with the troublesome area of nonverbal communication and intercultural communication in general (see handout). Most important, however, are the workshops and training sessions offered by many universities, the National Association for Foreign Affairs, and the Society for Intercultural Education, Training and Research. These resources have provided many helpful hints and suggestions for a successful stay

abroad (see bibliography).

If I planned an extended stay in another culture I would attend a training session before my departure. If that is impossible, I would get as much information about that culture as possible: books, films, videotapes, articles in *National Geographic*, briefing sessions with natives of the host culture who live in my culture, and discussions with people from my culture who have lived in the other culture. My adjustment to the new environment will depend greatly on my prior preparation and on realistic attitudes and expectations. Last but not least, I would learn as much of the language as I can. I will pack a large dictionary and a great deal of patience and tolerance. After my arrival I will allow myself enough time for rest, to overcome jet lag or unfamiliar climatic conditions. I will keep my eyes and ears wide open to observe and experience everyday life. I will remind myself often not to evaluate because there is my way, their way, and the right way. It will also be helpful to concentrate on the positive aspects of my new surroundings. If I have a negative experience with the new culture, I will reflect on <u>why</u> it happened.

It is very important to come to grips with every problem. In so doing, learning, self-awareness, and personal growth take place. Culture shock, as several researchers have pointed out, may very well be the way in which the individual reconfirms his own identity in the face of new linguistic, perceptual, emotional, and cultural situations. The more we are capable of experiencing new and different dimensions of human diversity, the more we are learning about ourselves. But we must take the big step and risk transcending the boundaries of culture, ego, and our unique way of thinking.

Nobody is expected to give up his culture but we should find ways in which our own culture can blend with that of tne new environment. What the interpersonal intercultural communicator must seek to achieve can be

summarized by a quotation by Roger Harrison, who says:

> . . . the communicator cannot stop at knowing that the people he is working with have different customs, goals, and thought patterns from his own. He must be able to feel his way into intimate contact with these alien values, attitudes, and feelings. He must be able to work with them and within them, neither losing his own values in the confrontation nor protecting himself behind a wall of intellectual detachment.

Return Shock

According to one researcher, 40% of all Americans going abroad make good adjustments and perform their jobs very well. 50% make adequate adjustments but cannot fully accept their new environment. Nevertheless, they do their jobs well. 5% cannot adjust adequately and perform poorly on the job. About 5% cannot adjust in any way and usually experience severe problems. They are unable to perform a job abroad.

Let us examine what might happen when the 90% who adjusted quite well return home. Many of them will suffer temporarily from "return shock." Return shock is generally more pronounced the longer one has been away. The re-entry into the formerly familiar environment will depend on many things:

1. How long have you been away?
2. How much contact have you had with your culture (family, friends, employer)?
3. How many times have you been abroad and how well have you adjusted when you returned before?
4. How well did you adjust while abroad?
5. How contrastive was the experience from your previous life?

It seems like a paradox: the more adjusted and happy you have been in your new environment, the more difficult it may be to readapt when you return to your own home.

There are two major causes for return shock:

1. Unexpected changes in your environment--people, places, things, events, etc.
2. Unexpected changes in yourself--socially, mentally, emotionally and physically.

Mr. Jones might find that his old job does not challenge him anymore and that his colleagues seem jealous of his overseas experience. He finds it difficult to get used to his once familiar environment. His former friends seem narrow minded and not much interested in global perspectives; some even consider him a snob who should have stayed where he was. He gets very irritated when he sees bumper stickers that read: "America: Love it or leave it!" What ethnocentrism and provincialism! Mr. Jones is disgusted.

When you live in another culture, that culture has an impact on you and you change. Upon your return you may have identity problems. There are three typical behavior patterns:

1. Alienation: You may become rather negative about your home culture and criticize its dominant values, beliefs, and norms while glorifying everything you encountered abroad. Americans may seem too money-conscious, too casual, too busy, too materialistic. In some cases, you may withdraw from society realizing that you cannot conform or readapt as quickly as necessary. Fortunately, you and your friends can and will adjust in time.
2. Reversion: You may go back to your prior lifestyle and act as if no important personal change had occurred. That behavior usually leads to psychological problems.
3. Integration: You can try to integrate your experience abroad into your culture without offending the other members of your culture. You can find a new lifestyle which can make your

life more challenging and enjoyable. This is probably the best and healthiest way to cope with return shock.

There are several means that can prepare you for re-entry and facilitate readjustment (see handouts). Unexpected changes often cause more stress than expected ones. If you are aware that culture shock might occur, you will be better prepared to cope with it. Inform yourself about major changes before you return so you will know how expensive houses are, what the price of food is, what is going on in your company or neighborhood. If you are depressed or feel physical discomfort it could also be due to a change in climate or diet. Look at the changes in your life as positive, as a challenge, and enjoy them as much as you can. Learn to value your experience abroad and do not consider it a waste of time and effort. Get in contact with others who had a similar experience abroad and share your feelings. The changes can be beneficial to you and society if you make the best of them.

Culture shock is most often associated with negative consequences, with discomfort, alienation, and disorientation. On the other hand, it is necessary to comprehend the frustrations encountered in the cultural immersion and to understand the tremendous impact change has on our lives. I agree with Janet Bennett who considers culture shock "a challenging opportunity to examine communication patterns and increase personal flexibility". (p. 45) She says, "Just as other life-changing experiences often force us to examine our identities and adaptability, culture shock can also be perceived as a highly provocative state in which we may direct our energies toward personal development. We are forced into self-awareness by the need for introspection; we must reexamine our ability to form relationships and our skills in communication. We are also placed in the position of trying new norms and values, of experimenting with new behaviors." (p. 50)

Exposure to a new culture and world view can help us to tolerate

differences more easily; we now have a more compassionate understanding of other people and their individual differences, we have gained global perspectives and insights into new values, new beliefs and ways of life which will have an effect on our actions and reactions for the rest of our lives. Culture shock has turned into a stimulating and enjoyable cultural encounter and enriched our lives. We have learned not only to cope and to adjust but also to live and let live.

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Sources of Information:

Educational Resources Information Center (ERIC)
U.S. Office of Education
Washington, D.C. 20202

ERIC is the national information system for obtaining documents (either on microfiche or hard copy) on education. There are about 20 clearinghouses including ones on languages and linguistics, educational media and technology, social science education, and tests, measurements, and evaluation. Most major university libraries are accessed to this Center.

Council on International Educational Exchange
777 United Nations Plaza
New York, New York 10017

Whole World Handbook, information about study, travel and work opportunities. Contains information on transportation from the U.S., student discounts, advice on travel within the area, student organizations, etc. Includes listing of U.S. university-sponsored study and tour programs.

The council also issues the International Student Identity Card (ISIC) which provides special privileges and discounts for students traveling abroad.

Institute of International Education
Sales and Correspondence Division
809 United Nations Plaza
New York, New York 10017

Summer Study Abroad, a guide to about 700 summer-study programs around the world. Lists programs sponsored by U.S. colleges and universities and those sponsored by foreign institutions. Contains information on courses, costs, scholarships and accommodations. Published annually.

Handbook on International Study for U.S. Nationals - Volume 1, *Study in Europe*, Volume 2, *Study in the American Republics Area*. Guides to study, training, and exchange opportunities abroad offered by educational institutions in these specific areas. Includes sections on foreign universities, special academic year programs, summer opportunities, scholarships and fellowships.

Teaching Abroad. Lists and describes agencies and programs that offer teaching positions in other countries to qualified U.S. elementary, secondary and college teachers.

FULBRIGHT-HAYS PROGRAM

Under authority of the Mutual Educational and Cultural Exchange Act of 1961 (Fulbright-Hays Act) opportunities exist for teaching overseas for an academic year or attending summer seminars abroad on Art/Art History, The Classics and other topics. Detailed information about each year's competition is available from:

Elementary and Secondary Teaching

Teacher Exchange Section
Division of International Education
Office of Education
U.S. Department of Health,
Education and Welfare
7th and D Streets, S.W.
Washington, D.C. 20202

University Lecturing/Advanced Research

Council for International
Exchange of Scholars
11 Dupont Circle
Washington, D.C. 20036

National Association for Foreign
Student Affairs
1860 19th Street, N.W.
Washington, D.C. 20009

Superintendent of Documents
Government Printing Office
Washington, D.C. 20402

This is the official government organization which publishes government materials which are available for public dissemination. It includes the *Area Handbooks* and *Background Notes* on different countries of the world.

Intercultural Relations and Ethnic Studies Institute (IRES)
Rutgers Graduate School of Education
10 Seminary Place
New Brunswick, NJ 08903

IRES is dedicated to the concept of cultural pluralism, and activities are focused on improving cross-cultural communication and enhancing human relations. Special services include personnel training in intercultural relations, consultative and technical assistance, materials dissemination, resource center, multicultural conference and festival organization, and general research. Publishes the periodical *Mosaic*.

AFS International/Intercultural Programs
313 East 43rd Street
New York, New York 10017

AFS promotes international understanding primarily through exchange of secondary school students ages 16-18 years old. Students live with families, usually attend school, and take part in community activities. Academic year and summer programs are available in 80 foreign countries and 2,800 U.S. chapters. Publishes the *AFS Student Study Guide*.

Experiment in International Living (EIL)
Brattleboro, VT 05301

EIL provides for an educational experience combining predeparture orientation and language training, a month of livin, with a family abroad, and travel through the host country. Academic year and summer programs for high school and college students are available as well as language training in 20 languages. There are 10 regional offices and national offices in 70 foreign countries.

Youth for Understanding (YFU)
3501 Newark Street, N.W.
Washington, D.C. 20016

Youth for Understanding sponsors teenage exchange programs in cooperation with the U.S. Department of State. Students are sent to live in homes abroad, and students from foreign countries come to live with U.S. families. Summer and full-year programs are available. There are offices in 26 countries and 26 U.S. cities.

International Communication Association (ICA)
Balcones Research Center
10,100 Burnett Road
Austin, TX 78758

ICA has eight divisions, one of which is Intercultural Communication. They conduct conferences and workshops and produce publications including the professional *Journal of Communication*.

Society for Intercultural Education, Training, and Research (SIETAR)
Georgetown University
Washington, D.C. 20057

SIETAR is an international professional association designed to serve scholars and practitioners working in intercultural and international fields. Through a variety of program activities, training workshops, and publications, the Society works to promote cultural understanding. SIETAR publishes books, the newsletter *Communique* and the *International Journal of Intercultural Relations*.

Stanford Institute for Intercultural Communication 1982
P.O. Box A-D
Stanford, CA 94305

Workshops for ESL and VESL teachers and persons working with Indochinese. Sessions on teaching intercultural communication, counseling across cultures, training bilingual educators, developing multicultural education, programming international education, training in transnational business, developing global perspectives K-12.

International Learning Systems, Inc.
1715 Connecticut Avenue, N.W.
Washington, D.C. 20009

International Learning Systems is a "one-stop" importer and distributor of audiolingual, home-study language learning systems, including Linguaphone Institute, Spoken Languages Services, Osman Arabic courses, Living Language Services, Berlitz, Language/30, and Conversaphone Institute.

Global Perspectives in Education, Inc. (GPE)
218 E. 18th Street
New York, New York 10003

Handbooks are available (e.g., *Cultural Sight and Insight: Dealing With Diverse Viewpoints and Values.*) Intercom magazines (e.g., *Intercom #84-85*, "Education for a World in Change: A Working Handbook for Global Perspectives"). Also a Newsletter, *Global Perspectives*, (free on request) with interesting articles, lists of sources, calendar of conferences on global education.

Brigham Young University Language and Intercultural Research Center
240 B-34
Provo, UT 84602

The Center publishes a variety of communication learning aids:

Intercultural Communicator Resources, an annotated collection of materials that contribute to an understanding of intercultural communication.
Culturgrams (4-page pamphlets that teach about customs and lifestyles in many cultures).
USA Culturgram - information prepared for international visitors and students.
Infogram - Coming Home Again: Absorbing Return Shock.

Infogram - The International Family: Successfully Meeting the Challenge.
Infogram - Jet Lag and Decision Making.
Infogram - Internationalizing: Critical Considerations for "Success". (Series of questions for rapid preview of essential international business considerations: "Getting In," "Staying In," or "Getting Out.")
Infogram - Questions Asked about America. (Sixty typical questions often asked about America.)
Citizen Ambassadors: Guidelines for Responding to Questions Asked about America. (Section topics covered include American Culture and Society, American Government, American Foreign Policy, etc.)

Intercultural Press, Inc.
70 West Hubbard
Chicago, IL 60610

It specializes in materials that provide practical guidance and useful insights into the problems and issues surrounding international experience and cross-cultural relationships.

Recent publications include:

Survival Kit for Overseas Living
Multicultural Education
Country Orientation Series
BEST (Basic English for Science and Technology)
It also publishes *The Bridge*, a quarterly review of cross-cultural affairs and international training.

Resources for the Intercultural Communicator

A. Theory

Condon, J. C. and Yousef, F. *An Introduction to Intercultural Communication.* Indianapolis: Bobbs-Merrill, 1975. Presents basic concepts and provides several ways of looking at the dynamics of intercultural interactions.

Dodd, Carley H. *Dynamics of Intercultural Communication*, Wm. C. Brown Company, 1982.

Hall, E. T. *The Silent Language.* Garden City, NY: Anchor Press, 1963.

Hall, E. T. *The Hidden Dimension.* Garden City, NY: Doubleday & Company, Inc., 1966.

Harris, L. S. *Intercultural Communication.* New York: Harper & Row, 1973.

Prosser, Michael H. *The Cultural Dialogue: An Introduction to Intercultural Communication.* Boston: Houghton Mifflin Company, 1978.

Samovar, Larry A. and Richard E. Porter. *Intercultural Communication: A Reader*, Second Edition. Belmont: Wadsworth Publishing Company, Inc., 1976.

Samovar, Larry, Richard Porter and Nemi Jain. *Understanding Intercultural Communication.* Belmont, California: Wadsworth, 1981.

Sarbaugh, Larry. *Intercultural Communication.* Rochelle Park, New Jersey: Hayden, 1979.

Smith, Elise C. and L. F. Luce (Eds.). *Toward Internationalism: Readings in Cross-Cultural Communication.* Rowley, MA: Newbury House Publishers, Inc., 1979. Collection of writings representing the core ideas of the major writers and scholars in the intercultural field. Edward Hall (on proxemics), Edward Stewart (on American assumptions and values; the orientation to action), Dean Barnlund (verbal self-disclosure), Robert Hanvey (cross-cultural awareness), John Condon and Fathi Yousef (the home as the embodiment of culture), Raymond Gordon (the role of the cross-cultural guest). There are two articles on culture shock (including Oberg's classic paper in which he coined the term).

Walsh, J. E. *Humanistic Culture Learning: an Introduction.* Honolulu: The University of Hawaii Press, 1979. Offers a general discussion of the potential contribution of intercultural activity to the well-being of people in general.

B. Training Methods

Batchelder, Donald and Elizabeth G. Warner (Eds.). *Beyond Experience: The Experiential Approach to Cross-Cultural Education.* Brattleboro, VT: The Experiment Press, 1977.

Becker, James E. *A Leader's Manual for Developing Cross-Cultural Awareness in Secondary Students Who Travel and Study Abroad in France.* A practical guide designed for use by teachers/leaders who are taking a group of young Americans to France on a travel/study experience. Price Laboratory School, Cedar Falls, Iowa 50613.

Hoopes, D. S., P. Pedersen and G. W. Renwick. *Overview of Intercultural Education, Training and Research.* Washington, D.C.: Society for Intercultural Education, Training and Research, 1977.

Volume I: *Theory.* Covers the basic concepts that constitute the framework for intercultural communication and cross-cultural training.

Volume II: *Training and Education.* Covers the major areas of education and training in which intercultural ideas and methods are applied.

Volume III: *Special Research Areas.* Covers the evaluation of intercultural courses and programs, women and intercultural communication, issues of forced relocation and migration, intercultural dimensions of foreign student affairs, intercultural writing and interpretation, modernization of traditional cultures, culture teaching and second language instruction.

Hoopes, D. S. and P. Ventura (Eds.). *Intercultural Sourcebook.* Washington, D.C.: Society for Intercultural Education, Training and Research, 1978. Comprehensive survey covering role plays, simulations, case studies, area-specific training, and small group exercises. Provides a description or analysis of each method plus examples which can be used or adapted for use in educational and training programs. For both experienced and beginning trainers.

Jain, Nemi C. (Ed.). *International and Intercultural Communication Annual.* Intercultural Press, Inc., Chicago, IL, 1974-present. Valuable articles on central issues in intercultural communications for both academics and practitioners.

Pusch, Margaret D. (Ed.). *Multicultural Education: A Cross-Cultural Training Approach.* Intercultural Press, Inc., Chicago, IL, 1979. A practical, comprehensive manual which applies the experiential learning methods of cross-cultural training to the training of teachers in multicultural education and to the implementation of multicultural education in the classroom. An invaluable aid to the development of multicultural education programs in school systems and to the meeting of local, regional and national accreditation standards. Includes chapters on: definition of terms, intercultural communication and the psychology of cross-cultural experience, multicultural education in the curriculum, training for teacher competencies, lessons and strategies for classroom use, evaluation techniques and an annotated bibliography and resource guide.

Weeks, W., P. B. Pedersen and R. W. Brislin. *A Manual of Structured Experiences for Cross-Cultural Learning*. Washington, D.C.: Society for Intercultural Education, Training and Research, 1977. Offers exercises designed to stimulate learning in multicultural groups. Sections include: Clarification of Values, Identification of Roles, Recognition of Feelings and Attitudes, Community Interaction, etc. These exercises have long been used by cross-cultural specialists in experiential teaching and training.

C. Applied Intercultural Communication

Country Orientation Series - A series of books designed to meet the increasingly complex and sophisticated needs of organizations engaged in international operations. *Updates* and *Interacts* offer critical information about relocating in specific countries, guidelines on how to function in the country's unique social and cultural setting and how to establish effective relationships with host nationals. Indispensable to overseas operations.

Lanier, Alison R. *Updates*. Intercultural Press, Inc., Chicago, IL. Written by a cross-cultural training specialist with long experience in briefing personnel and their families for assignments abroad, the *Updates* are succinct in style and economical in length. They go below the surface to examine social and cultural factors affecting daily life while providing practical information on getting established in a new environment. After a brief background section, each volume includes chapters on: getting ready to leave, what to do on arrival, dealing with local regulations and business practices, understanding differences in social and cultural customs, meeting family needs (household, health, children's), and using leisure time. A reading list and guide to other sources of assistance follow. Periodically revised.

Renwick, George W. (Ed.). *Interacts*. Intercultural Press, Inc., Chicago, IL. *Interacts* are designed to get at the root of cross-cultural conflict. They analyze in no-nonsense terms how Americans and the nationals of other countries see and do things differently and how these differences affect relationships. Among the subjects covered are: basic personality characteristics, the use of time and space in social relationships, sex and sex roles, the place of the family, and communication styles (verbal and nonverbal). Also examined are attitudes which affect working relationships within organizations, such as those toward work itself, toward achievement, authority, decision-making, negotiations, cooperation, competition, etc.

Kohls, L. Robert. *Survival Kit for Overseas Living. For Americans planning to live and work abroad.* Intercultural Press, Inc., Chicago, IL, 1979. This lively and practical guide offers valuable information and skills that will make your journey overseas effective and enjoyable. It covers the whole range of complex personal issues involved in living abroad. It offers guidelines on how to set objectives for an overseas experience, how to become a foreigner with style and understanding, how to get to know your host culture, and how to combat culture shock. Presented in a fast-paced format with do-it-yourself instructions.

Overseas Diplomacy. U.S. Navy, Bureau of Navy Personnel, 1973.

Guither, Harold D. and W. N. Thompson. *Mission Overseas. A Handbook for U.S. Families in Developing Countries*. Chicago: University of Illinois Press, 1969.

Werkman, Sidney, M.D. *Bringing Up Children Overseas, A Guide for Families*. New York: Basic Books, Inc., 1977, Chapter 14.

Secussa Sourcebook. A Guide for Advisors of U.S. Students Planning an Overseas Experience. Washington, D.C.: National Association for Foreign Student Affairs, April, 1975.

Darrow, K. and B. Palmquist (Eds.). *Transcultural Study Guide* (2nd ed.). Palo Alto: Volunteers in Asia, 1975.

Ackermann, Jean Marie. "Skill Training for Foreign Assignment: The Reluctant U.S. Case," in *Intercultural Communication: A Reader*, by Larry Samovar and Richard Porter, 2nd ed. Belmont, California: Wadsworth, 1976.

Harris, Philip R. and Robert T. Moran. *Managing Cultural Differences*. Intercultural Press, Inc., Chicago, IL. Indispensable guide for the modern multinational manager. Subjects covered include: managing effectively in intercultural business relations, the manager as intercultural communicator, family orientation for overseas living.

Yousef, Fathi and Nancy Briggs. "The Multinational Business Organization: A Schema for the Training of Overseas Personnel in Communication." *International and Intercultural Communication Annual*, 2, 74-85, 1975.

Lee, Eve. *The American in Saudi Arabia*. Intercultural Press, Inc., Chicago, IL. Practical guide to Saudi culture for people going to live or work in Saudi Arabia. Introduces the Saudi way of seeing and doing things--and how it differs from the American way. Provides the cultural key to successful day-to-day living in Saudi Arabia.

Reischauer, Edwin O. *Japan* (Six hours of audio cassettes) and *The Japanese*. Intercultural Press, Inc., Chicago, IL. Comprehensive introduction to Japanese history and culture by Harvard Professor and former U.S. Ambassador to Japan. The tapes, which are already in wide use in the study of Japan at educational institutions and in business and professional organizations where knowing Japan has a practical value, offer Reischauer speaking for a lay audience on the history and nature of Japanese society. The six cassettes (which include a study guide) range from traditional Japan to the present with projections into the future.

Fairbanks, John K. *China Talks* (Six hours of audio cassettes) and *The United States and China*. Intercultural Press, Inc., Chicago, IL. A thorough review of China, past and present, by renowned Harvard China scholar. The idea of China as a market and trading partner has enticed American business for many years. Now, as trade relationships with China expand, it is increasingly important for Americans to understand what makes the Chinese tick. Widely used in business for executive and staff orientation, the six cassette tapes provide the non-specialist with a fascinating overview of Chinese history and the nature of Chinese civilization.

Moran, Robert T. and Duane Hall. *Doing Business in the People's Republic of China*. Intercultural Press, Inc., Chicago, IL. Timely information about the technical, managerial and cultural aspects of doing business in the PRC. Includes such topics as: negotiating business, major distribution channels for products and services, tariff or non-tariff barriers to business, financial network/capability, etc. Accompanied by a manual containing useful addresses and phone numbers, a market profile and bibliography.

D. Culture Shock

Adler, Peter S. "The Transitional Experience: An Alternative View of Culture Shock." *Journal of Humanistic Psychology*, 15, 1975.

Bennett, Janet. "Transition Shock: Putting Culture Shock in Perspective." *International and Intercultural Communication Annual*, 4, 45-52, 1977.

Brein, M. and K. H. David. "Intercultural Communication and the Adjustment of the Sojourner." *Psychological Bulletin*, 1971, 76, 215-230.

David, K. H. "Intercultural Adjustment and Applications of Reinforcement Theory to Problems of Culture Shock." *Trends*, 1972, 4, 1-64.

Oberg, Calvero. "Cultural Shock: Adjustment to New Cultural Environments." *Practical Anthropology*, 7, 170-179, 1960.

Stewart, Edward C. "The Survival State of Intercultural Communication." *International and Intercultural Communication Annual*, 4, 17-31, 1977.

E. Return Shock

Brislin, R. W. "The Establishment of Re-entry/Transition Seminars for Overseas Sojourners." Paper presented for the First National Conference on Re-entry/Transition at Racine, Wisconsin, 1974.

Brislin, R. W. and H. Van Buren. "Can they go home again?" *International Educational and Cultural Exchange*, Spring 1974, 9, 19-24.

Howard, C. G. "The Returning Overseas Executive: Culture Shock in Reverse." *Human Resource Management*, Summer 1974, 22-26.

Marsh, H. *Re-entry/Transition Seminars: Report on the Wingspread Colloquium.* Washington, D.C.: National Association for Foreign Student Affairs, 1975.

Mercil, M. *Planning and Conducting Re-entry/Transition Workshops.* Washington, D.C.: Youth for Understanding, n.d.

Theoret, R., N. Adler, D. Kealy and F. Hawes. *Re-entry: A Guide for Returning Home.* Ottawa: Canadian International Development Agency, 1979.

F. Foreign Students

Althen, Gary (Ed.). *Learning Across Cultures: Intercultural Communication and International Educational Exchange.* National Association for Foreign Student Affairs, Washington, D.C., 1981. This volume is of great relevance to everyone who works with students involved in international educational exchange. Its purpose is to bring together ideas from the field of intercultural communication which have value in the day-to-day work of practitioners in intercultural education.

Arens, W. and Susan Montague (Eds.). *The American Dimension: Cultural Myths and Social Realities.* Port Washington, NY: Alfred Publishing Company, 1976.

Beal, K. K. and C. O. Sheldahl. *Speaking of Pictures: Basic EFL Vocabulary and Survival Skills.* Boston: Newbury House, 1979.

Boorstin, Daniel J. *The Americans: The Democratic Experience.* New York: Vintage Books, 1974.

Dawis, R. V. "A Paradigm and Model for the Cross-Cultural Study of Counseling." *Personnel and Guidance Journal*, 1978, 56, 463-466.

Feldman, Saul and Gerald Thielber. *Lifestyles: Diversity in American Lifestyles.* Boston: Little, Brown & Company, Inc., 1975.

Fieg, J. and L. Yaffee. *Adjusting to the U.S.A.* Washington, D.C.: Meridian House International, 1977.

Higginbotham, H. N. "Cultural Issues in Providing Psychological Services for Foreign Students in the United States." *International Journal of Intercultural Relations*, 1979, 3, 49-85.

Hunter, D. M. *The Cultural Communication Factors in ABE-TESOL Programs.* Thesis, Georgetown University, 1975. (Xerox available on University Microfilms.)

Johnson, J. *Living Language: U.S.A. Culture Capsules for ESL Students.* Rowley, Mass.: Newbury House, 1977.

Kettering, J. C. *Developing Communicative Competence: Interaction Activities in English as a Second Language.* Pittsburgh: University Center for International Studies and the English Language Institute, 1975.

Lanier, Alison Raymond. *Living in the U.S.A.*, New Edition. Intercultural Press, Inc., Chicago, IL. New material and organization makes this lively and readable compendium of information even more valuable than ever. It provides non-Americans with the facts about everyday life and living in the U.S. and with new sections on working and doing business here. Describes customs, courtesies and caveats and gives practical advice on almost anything that might occur during a visit to the United States. Helpful for anyone new to the U.S. and a useful resource to those working with foreign visitors, students and immigrants.

Levine, Deena R. and Mara B. Adelman. *Beyond Language: Intercultural Communication for English as a Second Language*. Prentice Hall, 1982. It is geared to intermediate and advanced students, focuses on "American" values and behavior, and provides activities for stimulating cross-cultural interest.

Pedersen, P. B. "Four Dimensions of Cross-Cultural Skill in Counselor Training." *Personnel and Guidance Journal*, 1978, 56, 480-483.

Pedersen, P., W. J. Lonner and J. G. Draguns (Eds.). *Counseling Across Cultures*. Honolulu: University Press of Hawaii, 1976.

Stewart, Edward C. *American Cultural Patterns: A Cross-Cultural Perspective*. Washington, D.C.: Georgetown University (Society for Intercultural Education, Training & Research), 1972. Classic analysis of the cultural assumptions and values of mainstream American culture as contrasted with other cultures of the world. Provides the conceptual framework for anyone wishing to understand intercultural communication and cross-cultural human relations.

Tiersky, Ethel and Martin Tiersky. *The U.S.A.: Customs & Institutions*. Lawrence, Kansas: Regents, 1975.

Rivers, Wilga and Mary S. Temperley. *A Practical Guide to the Teaching of English as a Second or Foreign Language*. Oxford University Press, New York, 1978.

G. Nonverbal Communication

Hall, E. T. *The Hidden Dimension*. Garden City, New York: Doubleday, 1966.

Hall, E. T. *The Silent Language*. New York: Anchor, 1973.

Knapp, Mark L. *Essentials of Nonverbal Communication*. New York: Holt, Rinehart and Winston, 1980.

LaBarre, Weston. "Paralinguistics, Kinesics and Cultural Anthropology," in *Intercultural Communication: A Reader*, 2nd ed., ed. Larry Samovar and Richard Porter. Belmont, California: Wadsworth, 1976.

Mehrabian, Albert. *Silent Messages*, 2nd ed. Belmont, California: Wadsworth, 1981.

Morain, Genelle G. *Kinesics and Cross-Cultural Understanding*. Language in Education: Theory and Practice, No. 7. Arlington, VA: Center for Applied Linguistics, 1978.

Morris, Desmond and Peter Collett, Peter Marsh, and Marie O'Shaughnessy. *Gestures*. Intercultural Press, Inc., Chicago, IL. A widely acclaimed study of body language by a team led by the well-known anthropologist Desmond Morris. The result of research in the U.S. and 25 European countries, this book is a pioneering study of the roots of American gestural communication. A must for everyone who is expected to understand the intricasies of nonverbal communication across cultures.

Morsbach, Helmut. "Aspects of Nonverbal Communication in Japan," in *Intercultural Communication: A Reader*, 2nd ed., ed. Larry Samovar and Richard Porter. Belmont, California: Wadsworth, 1976.

Shuter, Robert. "A Field Study of Nonverbal Communication in Germany, Italy, and the United States." *Communication Monographs*, 44, 298-305, 1977.

Wylie, Laurence and Rick Stafford. *Beaux Gestes: A Guide to French Body Talk*. Dutton Publishers, New York.

Wolfgang, Aaron. *Nonverbal Behavior: Applications and Cultural Implications*. Academic Press, New York, 1979.

Yousef, Fathi. "Nonverbal Communication: Some Intricate and Diverse Dimensions in Intercultural Communication," in *Intercultural Communication: A Reader*, 2nd ed., ed. Larry Samovar and Richard Porter. Belmont, California: Wadsworth, 1976.

H. Foreign Languages

American Council on the Teaching of Foreign Languages, 2 Park Avenue, New York, New York 10016: Materials Center includes units with cross-cultural references.

Cassell's Beyond the Dictionary in French: A Handbook of Everyday Usage.

Cassell's Beyond the Dictionary in German: A Handbook of Everyday Usage.

Cassell's Beyond the Dictionary in Spanish: A Handbook of Everyday Usage, Funk & Wagnalls, New York.

Central States Conference Proceedings
National Textbook Company
Skokie, IL

Published annually in conjunction with the Central States Conference on the Teaching of Foreign Languages.

ESL and the Foreign Language Teacher, ed. Garfinkel (1982)

A Global Approach to Foreign Language Education, ed. Conner (1981)

New Frontiers in Foreign Language Education, ed. Conner (1980)
Teaching the Basics in the Foreign Language Classroom, ed. Benseler (1979)
Teaching for Tomorrow in the Foreign Language Classroom, ed. Baker (1978)
Personalizing Foreign Language Instruction: Learning Styles and Teaching Options, ed. Schulz (1977)
Teaching for Communication in the Foreign Language Classroom, ed. Schulz (1976)
The Culture Revolution in Foreign Language Teaching, ed. Lafayette (1975)

The Gimmick: available in French, German, Spanish. Contains colloquial expressions, idioms, slang. W.W. Norton Company, New York.

Lafayette, Robert C. *Teaching Culture: Strategies and Techniques.* Language in Education: Theory and Practice, No. 11. Arlington, VA: Center for Applied Linguistics, 1978.

Mosel, James H. *Embarrassing Moments in Spanish.* New York: Frederick Ungar Publishing Company, 1945. Words common to both English and Spanish become confusing because of the different meanings of each. A chapter is devoted to help the beginning Spanish student understand the discriminatory nature of Spanish. Caution is given for those who insist on literal translations from English to Spanish.

Resnick, Seymour and Doriane Kurz. *Embarrassing Moments in French and How to Avoid Them.* New York: Frederick Ungar Publishing Company, 1953.

Rivers, Wilga. *A Practical Guide to the Teaching of French*, 1975.

Rivers, Wilga M., Kathleen Mitchell Dell'Orto and Vincent Dell'Orto. *A Practical Guide to the Teaching of German*, 1975.

Rivers, Wilga M., Milton M. Azevedo, William H. Heflin, Jr., and Ruth Hyman-Opler. *A Practical Guide to the Teaching of Spanish.* Oxford University Press, New York, 1976.

Seelye, H. Ned (Ed.). *Teaching Cultural Concepts in Spanish Classes.* Springfield, IL: Office of the Superintendent of Public Instruction, 1972. Compilation of articles discussing the needs, problems, and procedures involved in teaching culture in Spanish classes.

Seelye, H. Ned. *Teaching Culture: Strategies for Foreign Language Educators.* Skokie, IL: National Textbook Company, 1974. Outlines information, skills and attitudes necessary to increase empathy and ability of students of culture. How-to-do-it approach is designed primarily for foreign language teachers who wonder how and when culture ought to be taught. Focuses on student attitude and the resulting behavior. Outlines instructional objectives, curriculum design, tests, and applied activities.

These Strange German Ways, Atlantik-Brücke, Hamburg.